

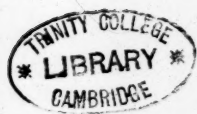
216

THREE  
SERMONS  
VPON  
SPECIALL  
OCCASIONS.

Preached by IOHN DONNE  
Deane of St. Pauls London.

will:  Sydoffe

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C



TO  
THE RIGHT  
HONORABLE,  
GEORGE,  
Marquesse of Buckingham,  
High ADMIRALL of  
ENGLAND, &c.



*Hen I would speake to the  
KING, by your LORD-  
SHIPS Meanes, I doe:  
Now, when I would speake  
to the Kingdome, I would  
doe that by your Lordships  
Meanes too: and therefore I am bolde to trans-  
ferre this Sermon to the World, through your  
Lordships hands, and vnder your Name. For  
the first part of the Sermon, the Explication  
of the Text, my Profession, and my Conscience is  
Warrant enough, that I haue spoken as the Ho-  
ly Ghost intenued. For the second part, the Ap-*

plication of the Text, it will be warrant enough,  
that I haue spoken as his Maiestie intended, that  
your Lordship admits it to issue in your Name.  
It is because Kings fauour the Church, that the  
Prophet sayes they are her Foster-Fathers; and  
then, those persons, who haue also interest in the  
faueur of Kings, are her Foster-Brothers:  
and such vse to loue well. By that Title, (as by  
many other also) your Lordshippe loues the  
Church; as you are her Foster-Brother; loued  
of him who loues her. And by that Title you  
loue all them in the Church, who endeavour to  
aduaunce both the vnitie of our Church in it  
selfe, and the vnitie of the Church, with the  
godly designs of our religious King. To which  
Service, I shall euer sacrifice all the labors of

Your Lordships humblest

and thankefullest Ser-

uant in *Christ Iesus*:

IOHN DONNE.





IVDGES. 5.20.

De cœlo dimicatum est contra eos:  
stellæ manentes in Ordine, &  
cursu suo aduersus *Siseram* pug-  
nauerunt.

*They fought from Heauen; The stars  
in their courses fought against Sisera.*



Al the words of  
God are alwayes  
sweete in them-  
selues, sayes *Dauid*;  
but sweeter in the  
mouth, and in the  
pen of some of the  
*Prophets*, and some  
of the *Apostles*, then  
of others, as they differed in their naturall  
gifts, or in their education: but sweetest of  
all, where the *Holy Ghost* hath beene plea-  
sed

Deut. 31.  
19.

sed to set the word of *God* to Musique, and to conuay it into a Song; and this Text is of that kind: part of the Song which *Deborah* & *Barak* sung after their great victory vpon *Sisera*; *Sisera* who was *Iabin* the King of *Canaan*s Generall against *Israel*. *God* himselfe made *Moses* a Song, and expressed his reason why; The children of *Israel*, sayes *God*, will forget my Law; but this song they will not forget; and whensoever they sing this song, this song shall testifie against them, what I haue done for them, how they haue forsaken me. And to such a purpose hath *God* left this Song of *Deborah* and *Barak* in the *Scriptures*, that all *Murmurers*, and all that stray into a diffidence of *Gods* power, or of his purpose to sustaine his owne cause, and destroy his owne Enemies, might run and read, might read and sing, the wonderfull deliuerances that *God* hath giuen to his people, by weake and vnexpected meanes. This world begun with a Song, if the *Chalde Paraphrasts*, vpon *Salomons Song of Songs* haue taken a true tradition, That assoone as *Adams* sinne was forgien him, he expressed (as he calls it in that Song) *Sabbatum suum*,  
his

his Sabbath, his peace of conscience, in a Song ; of which, we haue the entrance in that *Paraphrase*. This world begun so; and so did the next world too, if wee count the beginning of that (as it is a good computation to doe so) from the comming of *Christ Iesus* : for that was expressed on Earth, in diuers Songs ; in the blessed *Virgins Magnificat*; *My soule doth magnifie the Lord* : In *Zacharies Benedictus*; *Blessed be the Lord God of Israel*; and in *Simeons, Nunc dimittis, Lord, now lettest thou thy seruant depart in peace*. This world began so, and the other ; and when both shall ioyne, and make vp one world without end, it shall continue so in heauen, in that Song of the *Lamb, Great and marueilous are thy workes, Lord God Almighty, iust and true are thy wayes, thou King of Saints*. And, to Tune vs, to Compose and giue vs a Harmonie and Concord of affections, in all perturbations and passions, and discords in the passages of this life, if we had no more of the same *Musique* in the *Scriptures* (as we haue the Song of *Moses* at the *Red Sea*, and many *Psalmes* of *Dauid* to the same purpose) this Song of *Deborah* were enough, a-

B 2

bundantly

*Apoc. 3.*

bundantly enough, to slumber any storme,  
 to becalme any tempest, to rectifie any  
 scruple of Gods slacknesse in the defence of  
 his cause, when in the History and occasi-  
 on of this Song, expressed in the Chapter be-  
 fore this, we see, That *Israel had done euill in  
 the sight of the Lord againe*, and yet againe,  
 God came to them : That *God himselfe had  
 sold Israel into the hands of Iabin King of Cana-  
 an*, and yet he repented the bargaine, and  
 came to them; That *in twenty yeeres oppressi-  
 on he came not*, and yet he came. That *when  
 Sisera came against them, with nine hundred Cha-  
 riots of Iron*, and all preparations, proportio-  
 nable to that, and *God cald vp a woman*, a  
 Prophetesse, a *Deborah* against him, because  
*Deborah* had a zeale to the cause, and conse-  
 quently an enmity to the enemye, *God*  
 would effect his purpose by so weake an in-  
 strument, by a woman, but by a woman,  
 which had no such interest, nor zeale to the  
 cause; by *Jael*: And in *Iaels* hand, by such  
 an instrument, as with that, scarce any  
 man could doe it, if it were to be done a-  
 gaine, with a hammer she driues a nayle  
 through his temples, and nayles him to the  
 ground,

ground, as he lay sleeping in her tent : And then the end of all, was the end of all, *not one man of his army left alive. O my Soule, why art thou so sad, why art thou so disquieted within me?* Sing vnto the Lord an old song, the song of *Deborah* and *Barak*, That God by weak means doth mighty workes, That all Gods creatures fight in his behalfe, *They fought from heauen, the starres in their Order, fought against Sifera.*

You shal haue but two parts out of these words; And to make these two parts, I consider the Text, as the two *Hemispheres* of the world, laid open in a flat, in a plaine Map. All those parts of the world, which the Ancients haue vsed to consider, are in one of those *Hemispheres*; All *Europe* is in that, and in that is all *Asia*, and *Afrike* too: So that when we haue seene that *Hemisphere*, done with that, we might seeme to haue seene all, done with all the world; but yet the other *Hemisphere*, that of *America* is as big as it; though, but by occasion of new, and late discoueries, we had had nothing to say of *America*. So the first part of our Text, will bee as that first *Hemisphere*; all which the

*Disiſion.*

ancient Expositors found occasion to note out of these words, will be in that : but by the new discoueries of some humors of men, and rumors of men, we shall haue occasion to say somewhat of a second part to. The parts are, first, the Literall, the Historicall sense of the words; And then an emergent, a collaterall, an occasionall sense of them. The *explication* of the wordes, and the *Application*, *Quid tunc*, *Quid nunc*, How the words were spoken then, How they may be applied now, will be our two parts. And, in passing through our first, wee shall make these steps. First, God can, and sometimes doth effect his purposes by himselfe; intirely, immediatly, extraordinarily, miraculously by himselfe: But yet, in a second place, we shall see, by this story, That he looks for assistance, for concurrence of second causes, and subordinate meanes: And that therefore, *God* in this Song of *Deborah*, hath prouided an honourable commemoration of them, who did assist his cause; for, the Princes haue their place, *The Princes of Issachar were with her*: And then, the *Gouernours*, The great



great Persons, the great Officers of the State, haue their place in this honour, That *they offered themselves willingly to that seruice* ; And after them, the Merchants, for those who are said there, *to ride vpon white Asses*, to be well mounted, according to the manner of those Nations, are, by *Peter Martyr*, amongst our Expositors, and by *Serarius the Iesuite*, amongst the others, fitly vnderstood, to be intended of Merchants ; And in the same *verse*, the Iudges are honorably remembred, *Those that sit in Iudgement* ; And a farre vnlikelier sort of people, then any of these, in the same *verse* too, *Those that walked by the way* ; Idle, and discoursing men, that were not much affected, how businesse went, so they might talke of them : And lastly, the whole people in generall, how poore soeuer, they haue euidence from this record, That *they offered themselves* (and what will they denie, that offer themselves) and willingly, to this imploiment. And then, *God* hauing here afforded this honourable mention of them, who did assist him, he layes also a heauy note vpon such, who for collaterall respects pre-  
uaricated

Verse 9.

Verse 10.

Verse 2.

I use 16.

I use 17.

uaticated, or withdraw themselves from his service: particularly vpon *Ruben*, who was *diuided by greatnesse of heart*, And vpon *Dan*, who remained in his ships. And therefore to the encouragement of those who did assist him, in any proportion, though their assistance were no wayes competent against so potent an enemy, *God* fought for himselfe too, *They fought from Heauen, The starres in their order fought against Sifera*. And these will be the branches, or circumstances of our first part: for the particulars of the second, we shall open them more commodiously for your memory and vse, then, when we come to handle them, then now. Now we proceed to those of the first part.

Part I.

And into those I passe with this protestation, That in all which I shall say this day, beeing to speake often of *God*, in that *Notion*, as he is *Lord of Hostes*, and fights his owne battailes, I am farre from giuing fire to them that desire warre. *Peace* in this world, is a pretious *Earnest*, and a faire and louely *Type* of the euerlasting peace of the world to come: And warre in this world, is a shrewd and fearefull *Embleme* of the euerlasting



lasting discord and tumult, and torment of the world to come: And therefore, our *Blessed God*, blesse vs with this externall, and this internall, and make that lead vs to an eternall peace. But I speake of this subiect, especially to establish and settle them, that suspect Gods power, or Gods purpose, to succour those, who in forraine parts, grone vnder heauie pressures in matter of *Religion*, or to restore those, who in forraine parts, are deuested of their lawfull possessions, and inheritance; and because *God* hath not done these great workes yet, nor yet raised vp meanes, in apparance, and in their apprehension, likely to effect it, That therefore *God* likes not the cause; and therefore they begin to bee shaken in their owne Religion at home, since they thinke that *God* neglects it abroad. But, beloued, since *God* made all this world of nothing, cannot hee recouer any one peece thereof, or restore any one peece, with a little? In the Creation, his production of specifique formes, and seuerall Creatures in the seuerall dayes, was much, very much; but not very much, compared with that, which

he had done immediatly before, when he made Heauen and Earth of nothing. For, for the particular Creatures, God had then *Præiacentem Materiam*, he had stufte before him, enough to cut out Creatures of the largest size, his *Elephants* of the Earth, his *Whales* and *Lemathans* in the Sea. In that matter there was *Semen Creaturarum*, The Seed of all Creatures in that stufte. But for the stufte it selfe, the Heauen and Earth, God had not *Semen Cæli*, any such seed of Heauen as that he could say to it, doe thou hatch a Heauen; he had not any such *Semen terræ*, as that hee could bid that grow vp into an Earth: There was nothing at all, and all, that is, was produced from that; and then who shall doubt of his proceeding, if by a little he will doe much? He suffered his greater works to be paraleld, or to be counterfeit by *Pharaohs Magicians*, but in his least, in the making of Lice, hee brought them to confesse *Digitum Dei*, the finger of God; and that was enough; The arme of God, the hand of God needs not; where he will worke, his finger is enough, It was not that imagination, that dreame of the *Rabbins*, that hindered

red the *Magicians*, who say, that the *Deuill* cannot make any Creature, lesse then a Barley corne; As it is with men, they misconceiue it to be with the *Deuill* too; harder to make a little clocke, a little picture, any thing in a little, then in a larger forme. That was no part of the reason in that case: but since man ordinarily esteemes it so, and ordinarily admires great workes in little forme, why will he not be content to glorifie *God* that way, in a faithfull confidence, that hee can and will doe great workes by weake meanes. Should *God* haue stayd to leuie, and arme, and traine, and muster, and present men enow to discomfit *Sennacherib*? Hee tooke a neerer way; he slew almost two hundreth thousand of them, in one night by an *Angell*. Should *God* haue troubled an *Angell* to satisfie *Elisha* his seruant? Onely by apparition in the cloudes, he brought him to acknowledge, that there were more with them, then with the *Enemy*, when there was none. He troubled not so much as a cloud, he imployed no Creature at all, against the *Philistines*, when they came vp with thirty thousand *Chariots*; but hee

Esa. 37. 36.

2. Reg. 5. 16.

1. Sam. 23. 5

Jud. 6.

breathed a dampe, an astonishment into them, he imprinted a diuine terror in their hearts, and they fought against one another. *God* foresaw a diminution of his honour, in the augmentation of *Israels* forces, and therefore he reduced *Gideons* thirty two thousand to three hundred persons. It was so in persons, *God* does much with few, and it was so in time, *God* does much, though late; though *God* seeme a long time to haue forgot his people, yet in due time, that is, in his time, he returnes to them againe. *S. Augustine* makes a vsefull Historicall note, That that land to which *God* brought the *Children* of *Israel*, was their owne land before; they were the right heires to it, lineally descended from him, who was the first possessor of it, after the flood: but they were so long out of possession of it, as that they were neuer able to set their title on foot; nay, they did scarce know their own title, and yet *God* repossessed them of it, reinuested them in it. It is so for persons, and times in his wayes in this world, Much with few, much though late, and it is so in his wayes to the next world too: for persons, *Elias* knew of no more but himselfe, that

that serued the right *God* aright: *God* makes him know that there were seuen thousand more; seuen thousand was much to one, but it was little to all the world: and yet these seuen thousand haue peopled heauen, and sent vp all those *Colonies* thither; all those *Armies* of *Martyrs*, those flockes of *Lambes*, innocent children, those *Fathers*, the Fathers of the Church, and *Mothers*, holy Matrons, and daughters, blessed *Virgines*, and learned and laborious *Doctors*; these seuen thousand haue filled vp the places of the fallen *Angels*, and repeopled that Kingdome: And where-soeuer we thinke them most worne out, *God* at this time hath his remnant (as the *Apostle* sayes) and *God* is able to make vp the whole garment of that remnant. So he does much with few, in the wayes to heauen; and that he does much though late, in that way too, thou mayest discern in his working vpon thy selfe. How often hast thou suffered thy *Soule*, to grow cleane out of all reparations into ruine, by thine inconsiderate and habituall course of sinne, and neuer repaired it by any good vse of hearing the word, or receiuing the *Sacrament* in a long time, and

C 3

when

Rom. 11. 5.

1. 10. 3. 4.

when thou hast at any time, come to a survey of thy conscience, how hast thou been affected with an inordinate apprehension of *Gods* anger, and his inaccessibleness, his inexorableness towards thee, and sunke even into the iawes of desperation; And yet, *Quia manet semen dei*, because the seed of *God* hath remained in thee, *Incubat Spiritus*, the Holy Ghost hath sat vpon that seed, and hatched a new Creature in thee, a modest, but yet infallible assurance of the Mercy of thy *God*. Recollect all; in raising of sieges, and discomfiting of Armies, in restoring possessions, and reinuesting right heires, in repairing the ruines of the Kingdome of heauen, depopulated in the fall of *Angels*, in reestablishing peace of conscience; in a presumptuous confidence, or ouer-timorous diffidence in *God*, *God* glorifies himselfe that way, to doe much with little.

He does so; but yet hee will haue something. *God* is a good *Husband*, a good *Steward* of Mens contributions, but contributions he will haue: hee will haue a concurrence, a cooperation of *persons*. Euen in that great worke, which wee spake of at first, the



the first creation, which was so absolutely of *Nothing*, yet there was a *Faciamus*, let *vs*, *vs*, make Man; though but one *God*, yet more *Persons* in that worke. *Christ* had been able to haue done as the *Deuill* would haue had him doe, to haue made bread of stones, when hee had so great a number to feed in the *Wildernesse*; but hee does not so: Hee asks his *Disciples*, *Quot panes habetis*; How many loaves haue you? and though they were but five, yet since they were some, he multiplies them, and feeds aboue five thousand with those five. Hee would haue a remnant of *Gedeons Armie* to fight his battailes: A remnant of *Israels beleeuers* to make vp his Kingdome; A remnant of thy Soule, his seed wrapd vp somewhere, to saue thy Soule; And a remnant of thy selfe, of thy *Mind*, of thy *Purse*, of thy *Person*, for thy temporall deliuerance. *God* goes lowe, and accepts small Sacrifices; a Pigeon, a handfull of Flower, a few eares of Corne; but a Sacrifice he will haue. The *Christian Church* implies a shrewd distresse, when shee prouides that reason, that clause in her prayer, *Quia non est alius*, *Give Peace in our time*, O Lord

Mat. 4.3.

*Lord, because there is no other that fighteth for vs : If the bowels of compassion bee eaten out, if the band of the Communion of Saints be dissolued, we fight for none, none fights for vs, at last neyther we nor they shall fight for Christ, nor Christ for them nor vs, but all become a prey to the generall enemy of the name of Christ; for God requires something, some assistance, some concurrence, some co-operation, though he can fight from heauen, and the Starres, in their order, can fight against Sifera.*

And therefore, though God giue *his glorie* to none, *his glorie*, that is to doe all with *Nothing*, yet he giues them *their glorie*, that doe any thing for him, or for themselues. And as hee hath laid vp a record, for their glorie and Memoriall, who were remarkable for Faith (for the eleuenth Chapter to the *Hebrewes*, is a Catalogue of them.) So in this Song of *Deborah* and *Barake*, hee hath laide vp a Record for their glorie, who expressed their faith in *Workes*, and assisted his seruice. That which is said in generall, *The Memorie of the iust is blessed, but the name of the wicked shall rot*, That is applied and promised



sed in particular, by him, who can performe it, by *Christ*, to that woman, who anointed him, That *whersoever his Gospell should be Preached in the whole world, ther should also this that this woman had done, be told for a memoriall of her.* Shee assisted at his Funerall (as *Christ* himselfe interprets her action, That *shee did it to burie him*) and hath her glorie: how shall he glorifie them, that aduance his glorie? Shee hath her reward in his death; what shall they haue, that keepe him, and his Gospell aliue? Not a verse in *Deborah* and *Baraks* song, and yet that is honourable euidence: Not a commemoration at the Preaching of the Gospell; and yet that is the honourable testimonie in this place, and at these Exercises, of such as haue contributed to the conueniencies of these Exercises, but they shall haue a place in the *Booke of life*; indelibly in the *Booke of life*, if they proceede in that deuotion of assisting *Gods* cause, and doe not thinke, that they haue done all, or done enough, if they haue done something some one time. The *Morall man* hath said well, and well applied it; *A Ship is a Ship for euer, if you repaire it.* So,

D

sayes

Mat. 26. 13

Plut. r.

sayes hee, *Honour is Honour*, and so say wee, *A good Conscience is a good Conscience for ever*, if you repaire it : But, sayes he well, *Aliquid famæ addendum, ne putrescat*. Honour will putrifie, and so will a good Conscience too, if it be not repaired. He that hath done Nothing must begin, and hee that hath done something for *Gods* cause, must doe more, if hee will continue his name in the Booke of Life; though *God* leaue no one particular action, done for his glorie, without glorie; as those who assisted his glorie heere, haue a glorious Commemoration in this Song.

In the fifteenth verse, *Princes* haue their place; *The Princes of issachar, were with Deborah*. when the *King* goes to the field, Many, who are in other cases Priuiledged, are by their Tenures bound to goe. It is a high *Tenure* to hold by a *Crowne*; And when *God*, of whome, and whome onely they hold, that hold so, goes into the field, it becomes them to goe with him. But as *God* sits in *Heauen*, and yet goes into the field, so they of whome *God* hath said, *Yee are Gods*, the *Kings* of the Earth, may stay at home, and yet

yet goe too. They goe in their assistance to the *Warre*; They goe in their Mediation for *Peace*; They goe in their *Example*, when from their sweetnesse, and moderation in their *Gouvernement* at home, their flowes out an instruction, a perswasion to Princes abroad. *Kings* goe many times, and are not thanked, because their wayes are not seene: and *Christ* himselfe would not alwayes bee seene; In the eight of *Iohn*, he would not be seene. When they tooke vp stones to stone him, he withdrew himselfe inuisibly, hee would not be seene: When *Princes* find that open actions exasperate, they doe best, if they be not seene. In the sixth of *Iohn*, *Christ* would not bee seene. When they would haue put vpon him, that which was not fit for him to take, when they would haue made him *King*, he withdrew himselfe, and was not seene. When *Princes* are tempted to take Territories, or possessions in to their hands, to which other *Princes* haue iust pretences, they doe best, if they withdrawe themselues from engagements in vnnesse-  
*sarie* *Warres*, for that, that onely was *Isaiah*s ruine. *Kings* cannot alwayes goe in

2. Reg. 23.

29.

the sight of Men, and so they lose their thanks; but they cannot goe out of the sight of *God*, and there they neuer lose their reward: For *the Lord that sees them in secret, shall reward them openly*, with peace in their owne States, and Honour in their owne *Chronicles*, as here, for assisting his cause, hee gaue the *Princes of Issachar* a roome, a straine in *Deborah* and *Barakes* So g.

And in the ninth verse, the *Gouernors*, the great *Officers*, haue their place, in this praise, *My heart is towards the Gouernors of Israel that offered themselves willingly*. It is not themselves in person; Great *Officers* cannot doe so; They are *Intelligences* that moue great *Spheares*, but they must not bee mou'd out of them. But their glorie here is their willingness. That before they were inquired into, how they carried themselves in their *Offices*, before they were intimidated, or soupled with fines and ransomes, voluntarily they assisted the cause of *God*. Some in the *Romane Church* write, that the *Cardinalls* of that *Church*, are so incorporated into the *Pope*, so much of his body, and so bloud of his

his blood, that in a feuer they may not let blood without his leaue. Truly, the great Persons and Gouvernors in any state, are so noble and neere parts of the *King*, as that they may not bleed out in any subuentions and assistances of such causes vnder-hand, as are not auowed by the *King*; for, it is not euident that that cause is *Gods* cause; at least not euident that that way is an assistance of *Gods* cause. But a good, and tractable, and ductile disposition, in all courses which shall lawfully bee declared to bee for *Gods* glorie, then, not *Contra*, but *Præter*, not against, but besides, not in opposing, but in preuenting the *Kings* will, before hee vrge, before he presse, to be willing and forward in such assistances, this giues great *Persons*, *Gouvernors*, and *Officers*, a verse in *Baraks* and *Deborahs* Song, and *Deborah* and *Baraks* Song is the *Word of God*.

The *Merchants* haue their place in that verse too. For, (as wee said before) *those who ride vpon white Asses*, (which was as honorable a transportation, as *Coaches* are now) are by *Peter Martyr* amongst ours, and by *Serarius* the *Jesuit* amongst others, well vn-

Apo. 18. 23

derstood to be the *Merchants*. The greatnesse and the dignitie of the Merchants of the *East* is sufficiently expressed in those of *Babylon*, *Thy Merchants were the great Men of the Earth*. And for the Merchants of the *West*, we know that in diuers *Forraine* parts, their *Nobilitie* is in their *Merchants*, their *Merchants* are their *Gentlemen*. And certainly, no place of the world, for Commodities and Situation, better disposed then this *Kingdome*, to make Merchants great. You cannot shew your greatnesse more, then in seruing *God*, with part of it, you did serue before you were free; but here you do both at once, for his seruice is perfect freedome. I am not here to day, to beg a *Beneuolence* for any particular cause on foot now: there is none; but my Errand in this first part is, first to remoue ielousies and suspicions of *Gods* neglecting his businesse, because he does it not at our appointment, and then to promoue and aduance a disposition, to assist his cause and his glory, in all wayes, which shall bee declar'd to conduce thereunto, whether in his body, by relieuing the poore, or in his house by repairing these walls, or  
in



in his honour in employments more publique: And to assure you that you cannot haue a better *debter*, a better *pay-master* then *Christ Iesus*: for all your *Entayles*, and all your perpetuities doe notso nayle, so hoope in, so riuert an estate in your posteritie, as to make the *Sonne of God* your *Sonne too*, and to giue *Christ Iesus* a Childes part, with the rest of your Children. It is noted (perchaunce but out of leuity) that your Children doe not keepe that which you get: It is but a calumny, or but a fascination of ill wishers. We haue many happy instances to the contrarie, many noble families deriued from you; One, enough to enoble a World; *Queene ELIZABETH* was the great grand-child of a *Lord Maior of London*. Our blessed *God* blesse all your Estates, and blesse your posteritie in a blessed enioying therof; But truly it is a good way to that, amongst all your purchases, to purchase a place in *Barak* and *Deborahs* Song, a testimonie of the *Holy Ghost*, that you were forward in all due times in the assistance of *Gods* cause.

That testimonie, in this Service in our Text, haue the *Iudges* of the Land, in the same

verse too, *ye that sit in Iudgement.* Certainly, Men exercised in *Iudgement*, are likeliest to thinke of the *last Iudgement.* Men accustomed to giue *Iudgement*, likeliest to thinke of the *Iudgement* they are to receiue. And at that last *Iudgement* the *Malediction* of the left hand falls vpon them that haue not harbored *Christ*, not fed him, not clothed him, And when *Christ* comes to want those things in that degree, that his *Kingdome*, his *Gospell*, *himselfe* cannot subsist, where it did, without such a sustentation, an omission in such an assistance, is much more heauie. All *Iudgements* end in this, *Suum cuiq;*, to giue *euery one his owne.* Giue *God* his owne, and hee hath enough; giue him his owne, in his owne place, and his cause will be preferred before any *Ciuill* or *Naturall* obligation. But *God* requires not that : pay euery other *Man* first, *owe nothing to any Man* ; pay your *Children*, appportion them conuenient portions. Pay your estimation, your reputation, liue in that good fashion which your ranke and calling calls for : when all this is done, of your superfluities beginne to pay *God*, and euen for that you shall haue your  
roome



roome in *Deborah*, and *Baraks* Song, for *Assistants*, and *Coadiutors* to him.

For a farre vnlikelier sort of people, then any of these, haue that in the same verse also, *Ambulantes super viam*, *They that walke vp and downe idle*, discourcing Men, Men of no Calling, of no Profession, of no sense of other Mens miseries, and yet they assist this cause. Men that sucke the sweet of the Earth, and the sweat of other Men: Men that pay the State nothing in doing the offices of mutuall societie, and embracing particular vocations; Men that make themselves but pipes to receiue and conuay, and vent rumors, but sponges to sucke in, and powre out foule water; Men that doe not spend time, but weare time, they trade not, they plough not, they preach not, they plead not, but walke, and walke vpon the way, till they haue walked out their sixe moneths for the renewing of bands, euen these had some remorse in *Gods* cause, euen these got into *Deborah* and *Baraks* Song for assisting there.

And lesse; that is, *Poorer* then these: for in the *Second* verse, the people are as forward

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as

as the *Gouernors*, in the *Ninth*, *They offered themselves willingly*. They might offer themselves, their persons. It is likely they did; and likely that many of them had nothing to offer but themselves. And when Men of that pouertie offer, part easily with that which was hardly got, how acceptable to God, that Sacrifice is, we see in *Christs* testimonie of that *Widdow*, who amongst many great giuers gaue her Mite, *That shee gaue more then all they, because shee gaue all*: which testified not onely her *Liberalitie* to God, but her *Confidence* in God, that though shee left nothing, shee should not lacke: for that right vse doth Saint *Augustine* make of that example, *Diuites largiuntur securi de diuitijs, pauper securus de Domino: A rich man giues, and feeles it not, feares no want, because hee is sure of a full Chest at home; A poore man giues, and feeles it as little, because hee is sure of a bountifull God in Heaven.*

God then can worke alone; there wee set out: yet he does require assistance; that way wee went: And to those that doe assist, hee giues glory here; so farre we are gone: but yet this remaynes, that hee layes notes of blame

blame, and reproach vpon them, whom collaterall respects withdrew from this assistance. For there is a kind of reproach and increpation laide vpon *Reuben* in that question, *Why abodest thou amongst the sheep-folds?* The diuisions of *REUBEN* were great thoughts of heart. Ambition of precedencie in places of employment, greatnes of heart, and a lothnesse to be vnder the commaund of any other, and so an incoherence, not concurring in Counsailes and Executions, retard oftentimes euen the cause of God. So is there also a reproach and increpation vpon *Dan*, in that question, why did *Dan* remaine in his ships; A confidence in their owne strength, a sacrificing to their owne Nets, an attributing of their securitie to their owne wisdom or power, may also retard the cause of God; that stayd *Dan* behinde.

Thus then they haue their *thanks* that doe, thus their *markes* that doe not assist in Gods cause: though *God* to encourage them that doe, accomplish his worke himselfe, *They fought from heauen, The Starres in their order fought against Sisera. They fought,* sayes

Verse 16.

Verse 17.

the *Text*, but does not tell vs who; least men should direct their thanks for that which is past, or their prayers for future benefits, to any other, euen in heauen, then to *God* himselfe. The stars are nam'd; It could not be feared that Men would pray to them, sacrifice to them, *Angels & Saints* are not named; Men might come to ascribe to them, that which appertained to *God* onely. Now these *Stars*, sayes the text, *fought in their courses, Manentes in Ordine*, they fought not disorderly. It was no *Enchantment*, no *Sorcery*, no disordering of the frame, or the powers, or the influence of these heauenly bodies, in fauor of the *Israelites*; *God* would not be beholden to the *Deuill*, or to *Witches*, for his best friends. It was no disorderly *Enchantment*, nor it was no *Miracle*, that disordered these *Starres*; as in *Iosuahs* time, the *Sunne* and *Moone* were disordred in their *Motions*; But as *Iosephus*, who relates this battaile more particularly, sayes, with whom all agree, *The naturall Influence of these heauenly bodies, at this time, had created and gathered such stormes and hayles, as blowing vehemently in the Enemies face, was the cause of this defeate*: for so wee might

might haue said, in that deliuerance, which God gaue vs at Sea, *They fought from heauen, The Starres in their order fought against the Enemie.* Without coniuring, without Miracle, from heauen, but yet by naturall meanes, God preserved vs. For that is the force of that phrase, and of that maner of expressing it, *Manentes in Ordine, The Starres, containing themselves in their Order, fought.* And that phrase induces our second part, the accommodation, the occasionall application of these words: *God will not fight, nor be fought for disorderly;* And therefore in illustration, and confirmation of those words of the *Apostle, Let all things be done decently, and in order,* Aquinas, in his Commentaries upon that place, cites, and applies this Text, as words to the same purpose, and of the same signification. You, sayes Saint Paul, you who are Stars in the Church, must proceede in your warfare, decently, and in order, for the stars of heauen, when they fight for the Lord, they doe their seruice, *Manentes in Ordine, containing themselves in their Order.* And so in our order, we are come to our second part. In which, we owe you by promise

mise made at first, an *Analysis*, a distribution of the steps and branches of this part, now when wee are come to the handling thereof: And thus wee shall proceede; first, the *Warre*, which wee are to speake of here, is not as before, a *Worldly warre*, it is a *Spirituall War*: And then the *Munition*, the provision for this warre, is not as before, temporall assistance of *Princes*, *Officers*, *Iudges*, *Mercnants*, all sorts of *People*, but it is the *Gospel of Christ Iesus*, and the *preaching thereof*. Preaching is *Gods ordinance*, with that *Ordinance* hee fights from heauen, and batters downe all errors. And thirdly, to maintain this War, he hath made *Preachers Stars*; and *ſi non, woe be vnto them, if they doe not fight, if they doe not preach*: But yet in the last place, they must fight, as the Stars in heauen doe, *In their order*, in that Order, and according to those directions, which, they, to whom it appertaines, shall giue them: for that is to *fight in Order*. And in these foure branches, wee shall determine this second part.

First then we are in Contemplation of a *Spirituall warre*; now, though there be a

*Beati*



*Beatie Pacifici*, a blessing reserved to *Peace-makers*, to *the Peace-maker*, *our Peace-maker*, who hath sometimes effected it in some places, and alwayes seriously and chargeably, and honourably endeououred it in all places, yet there is a *spirituall Warre*, in which, *Maledicti Pacifici*; Cursed bee they that goe about to make Peace, and to make all one, The warres betweene *Christ* and *Beliall*. Let no man seuer those whom God hath ioyned, but let no Man ioyne those whom God hath seuered neyther, and God hath seuered *Christ* and *Belial*: and that was *Gods* action, *Ponam inimicitias*; The Seed of the woman, and the Seed of the Serpent, wee and the Deuill, should neuer haue fallen out; wee agree but too well; but God hath put an enmity betweene vs. God hath put *Truth* and *Falshood*, *Idolatrie* and *Sinceritie* so farre asunder, and infused such an incompatibilitie, and imprinted such an implacabilitie betweene them, as that they cannot flow into one another: And therefore, there, *Maledicti Pacifici*, It is an opposition against God, by any colourable Modifications, to reconcile opinions diametrally contrary to  
one

one another, in fundamentall things. *Day* and *Night* may ioyne and meet. In *Diluculis* and in *Crepusculis*, The dawning of the day, in the Morning, and the shutting in of the day in the Euening, make day and night so much one, as sometimes you cannot tell which to call them: but *Lux & tenebra*, light and darknes, *Midnight* and *Noone* neuer met, neuer ioynd. There are points, which passions of men, and vehemence of disputation, haue carried farther a sunder then needed: and these indeed haue made the greatest noyse, because vpon these, for the most part, depends the matter of profit: and *Beati pacifici*, blessed were that labour, and that labourer, that could reconcile those things; and of that there might bee hope, because it is often but the Persons that fight, it is not the thing, the matters are not so different. But then there are matters so different, as that a Man may sit at home, and weepe, and wish, prayse God that hee is in the right, and pray to God for them that are in the wrong, but to thinke that they are indifferent, and *all one*, *Maledicti Pacifici*, hee that hath brought such a Peace, hath brought



brought a curse vpon his owne Conscience, and laid, not a *Satisfaction*, but a *Stupefaction* vpon it. A *Turke* might perchance say, in scorne of vs both, They call you *Heretiques*, you call them *Idolaters*, why might not *Idolaters*, and *Heretiques* agree well enough together? But a true *Christian* will neuer make *Contrarieties in fundamentall things indifferent*, neuer make foundations, and superedifications, the Word of *God*, and the Traditions of men, all one. Euery man is a little world, sayes the *Philosopher*; Euery man is a little *Church* too; and in euery man there are two sides, two armies: the flesh fights against the Spirit. This is but a *Ciuill warre*, nay it is but a *Rebellion* indeed; and yet it can neuer be absolutely quenched. So euery man is also a Souldier in that great and generall warre, betweene *Christ*, and *Beliall*, the Word of *God*, and the will of man. Euery man is bound to hearken to a peace, in such things as may admit peace, in differences, where men differ from men, but bound also to shut himselfe vp against all ouertures of peace, in such things, as are in their Nature irreconcilable, in differences

where men differ from God. That warre God hath kindled, and that warre must bee maintain'd, and maintain'd by his way, and his way, and his Ordinance in this warre, is Preaching.

If God had not said to Noab, *Fac tibi Arcam*; and when he had said so, if he had not giuen him a *Deſeigne*, a *Modell*, a *Platforme* of that *Ake*, we may doubt credibly, whether euer man would haue thought of a *Ship*, or of any ſuch way of trade & Commerce. Shipping was Gods owne Inuention, and therein *Latentur Infule*, as Dauid ſayes, *Let the Ilands reioyce*. So alſo, if Chriſt had not ſaid to his *Apoſtles*, *Ite predicate, Goe and preach*: And when he had ſaid ſo, ſaid thus much more, *Qui non credid. rit damnabitur*, *Hee that beleeuēs not your Preaching, ſhall be damned*: certainly man would neuer haue thought of ſuch a way of eſta bliſhing a kingdome, as by Preaching. No other Nation had any ſuch Inſtitution, as Preaching. In the *Romane State*, there was a publique Officer, *Conditor Precum*, who vpon great emergent occaſions, deprecation of imminent dangers, or Gratulations for euidēt bene-

benefites, did make particular *Collects* answerable to those occasions: And some such occasionall *Panegyriques*, and gratulatory Orations for temporall benefits, they had in that *State*. But a fixt and constant course of containing Subjects in their Religious and Ciuill duties, by preaching, onely *God* ordain'd, onely his Children enioy'd. *Christ* when he sent his *Apostles*, did not giue them a particular command, *Itate*, goe and pray in the publique Congregation; All Nations were accustomed to that; *Christ* made no doubt of any mans opposing, or questioning Publique Prayer; and therefore for that, he onely said, *Sic orabit*, Not goe, and pray, but, *when you pray, pray thus*, hee instructed them in the forme; the dutie was well knowne to all before. But, for Preaching, He himselte was anointed for that, *The Spirit of the Lord is vpon me, because the Lord hath anoynted mee to preach*: His vnction was his function. He was anoynted with that power, and hee hath anoynted vs with part of his owne vnction: *All power is giuen vnto mee, sayes hee, in Heauen and in Earth*; and therefore ( as he addes

Esa. 61. 1

Math. 28.  
19.

1 Thes. 5.  
19.

there) *Goe yee, and preach*: Because I haue all power, for preaching, take yee part of my power, and preach too. For, Preaching is the power of God *unto Saluation, and the fauour of life unto life* When therefore the Apostle sayes, *Quench not the Spirit, Nec in te, nec in alio,* sayes Aquinas; Quench it not in your selfe, by forbearing to heare the Word preached; quench it not in others, by discouraging them that doe preach. For so Saint Chrysostome, (and not hee alone) vnderstood that place, *That they quench the spirit, who discountenance preaching, and dishearten Preachers.* Saint Chrysostome took his example from the lampe that burnt by him, when he was preaching; (It seemes therefore hee did preach in the afternoone) and he sayes, *You may quench this Lampe, by putting in water, and you may quench it by taking out the oyle.* So a man may quench the spirit in himselfe, if he smother it, suffocate it with worldly pleasures, or profits, and he may quench it in others, if he withdraw that fauour, or that help, which keeps that Man, who hath the spirit of Prophecie, the Vnction of Preaching, in a cheerefull discharge of his duie. Preaching then  
being

being *Gods Ordinance* to beget Faith, to take away preaching, were to disarme *God*, and to quench the spirit; for by that *Ordinance* he fights from heauen.

And to maintaine that fight, he hath made his *Ministers Starres*; as they are called in the first of the *Reuelation*. And they fight against *Sifera*, that is, they preach against *Error*. They preach out of *Necessitie*, *Necessitie* is laid vpon me to preach, sayes the *Apostle*, and vpon a heauy penaltie, if they doe not; *Vae mihi si non*, *Woe bee vnto me if I doe not preach the Gospell*. Neither is that spoke there with the case of a future, as the *Roman Translation* hath it, *Si non Eliuangelizauero*, If I doe not hereafter preach; If I preach not at one time or other; If I preach not when I see how things wil go, what kind of preaching will be most acceptable: But it is, *Si non Euangelizem*, If I preach not now; now, though I had preached yesterday; for so Saint *Ambrose* preached his Sermon de *sancto Latrone*, of the good Thiefe, *Hesterno die*, Yesterday I told you &c. So Saint *Augustin* preached his Sermon vpon *All Saints day*: And so did Saint *Bernard* his twelfth Sermon

1 Cor. 9.  
16.

vpon the *Psalm: Qui habitat.* Now, though  
 I preached but lately before; and now,  
 though I had but late warning to preach  
 now; So *St. Basil* preached his 2. *Sermon* vpon  
 the *Hexameron*, the sixe dayes worke,  
 when hee had but that Morning for Medi-  
 tation: and more then so, in his 2. *Sermon de*  
*Baptismo*; for, it seemes he preached that  
 without any premeditation, *Prout suggerit*  
*Spiritus sanctus.* Now, though I had not  
 time to labour a *Sermon*; and now, though  
 I preach in anothers mans place; for so *Saint*  
*Augustine* preached his *Sermon* vpon the 95.  
*Psalme*: where he saies, *Fra'ter noster Seuerus,*  
*Our brother Seuerus should by promise haue prea-*  
*ched heere, but since he comes not, I will.* Now,  
 that is, whensoever Gods good people may  
 be edified by my preaching: *Væ si non,* woe  
 be vnto me, if I doe not preach. *The Dra-*  
*gon d'ew a third part of the Stars from heauen.*  
*Antichrist* by his Persecutions, and Excom-  
 munications silenced many; all that would  
 not magnifie him. And many amongst vs,  
 haue silenced themselues: Abundance silen-  
 ces some, & Lazinesse, and Ignorance some,  
 and some their owne Indiscretion, and then  
 they

Apoc. 12.

7.

they lay that vpon the *Magistrate*. But God hath plac'd vs in a *Church*, and vnder a *Head of the Church*, where none are silenced, nor discountenan'd, if being *Stars*, called to the *Ministry of the Gospel*, & appointed to fight, to preach there, they fight within the discipline and limits of this Text, *Manentes in ordine, containing themselves in Order.*

In this phrase, as we told you before, out of *Aquinas*, the same thing is intended, as in that place of *Saint Paul*, *Let all things be done decently, and in Order.* That the *Vulgar Edition* reads, *Fiant honeste*; and then sayes *Saint Ambrose*, *Honeste fit, quod cum pace fit*, That is done honestly, and decently, which is done quietly, and peaceably. Not with a peace, and indifferencie to contrary Opinions in fundamentall Doctrines, not to shuffle Religions together, and make it all one which you chuse, but a peace with persons, an abstinence from contumelies, and reuilings. It is true that wee must hate Gods enemies with a perfect hatred, and it is true that *Saint Chrysostome* sayes, *Odium perfectum est, odium consummatissimum*, that is not a perfect hatred, that leaues out any of their Errors vn-  
hated.



hated. But yet a perfect hatred is that too, which may consist with perfection, and Charitie is perfection: a perfect hatred is that which a perfect, that is, a charitable man may beare, which is still to hate *Errors*, not *Persons*. When their insolencies provoke vs to speake of them, we shall doe no good therein, if therein we proceed not decently, and in order. *Christ* sayes of his Church: *Terribilis est Castrorum acies*, It is powerfull as an Armie; but it is *et acies ordinata*, as an armie disciplin'd, and in order: for without order, an Army is but a great Ryot; and without this decencie, this peaceablenesse, this discretion, this Order, zeale is but fury, and such preaching is but to the obduration of ill, not to the edification of good Christians. Saint *Paul* in his absence from the *Colossians*, reioyces as much in beholding their Order, as in their stedfastnesse in the faith of *Christ Iesus*: Nay, if wee consider the words well, as Saint *Chrysostome* hath done, we shall see that it is only their Order that he reioyces in: for *Non dixit fidem, sed firmitatem fidei*, sayes that Father, It was not their faith, but that which establisht their faith,

that

Cant. 6.3

Col. 2.5.

that was their order, that occasioned his ioy. For when there is not an vniforme, a comely, an orderly presenting of matters of faith, faith it selfe growes loose, and loses her estimation, and preaching in the Church comes to bee as pleading at the Barre, and not so well: there the Counsell speakes not himselfe, but him that sent him, here wee shall preach not him who sent vs, *Christ Iesus*, but our selues. Study to be quiet, and to doe your owne busines, is the Apostles commandement to euery particular man amongst the *Thesalonians*. It seemes some amongst them disobeyed that: and therefore hee writes no more to particular persons, but to the whol Church, in his other *Epistle*, and with more vehemence, then a smal matter would haue required: Wee command you in the name of our Lord Iesus Christ, that yee withdraw your selfe from all that walke inordinate, as the *vulgar* reads that in one place, and *Inquiete*, as they translate the same word, in another, *disorderly*, *unquietly*: from all such as preach suspiciously, and iealously; and be the garden neuer so faire, wil make the world beleue, there is a Snake vnder euery leafe, be the in-

1 Thes. 4.  
11.

2 Thes. 3.  
6.

Pla. 51.7

tention neuer so sincere, will presage, and prognosticate, and prediue sinister and milchieuious effects from it. *A troubled spirit is a sacrifice to God*, but a troublesome spirit is farre from it. I am glad that our *Monisterie* is called *Orders*; that when wee take this calling, wee are said to take *Orders*. Yours are called *Trades*, and *Occupations*, and *Mysteries*: *Law* and *Physicke* are called *Sciences*, and *Professions*: many others haue many other names, ours is *Orders*. When by his *Maiesties* leaue we meet in our *Conuocations*, and being met, haue his further leaue, to treat of remedies for any disorders in the *Church*, our *Constitutions* are *Canons*, *Canons* are *Rules*, *Rules* are *Orders*: *Parliaments* determine in *Lawes*, *Iudges* in *Decrees*, wee in *Orders*. And by our *Seruice* in this *Mother Church*, we are *Canonici*, *Canons*, *Regular*, *Orderly men*; not *Canonist*, e, men that know *Orders*, but *Canonici*, men that keepe them: where wee are also called *Prebendaries*, rather *à Præbendo*, then *à Præbenda*, rather for giuing example of obedience to *Orders*, then for any other respect. In the *Romane Church* the most disorderly men, are their  
men

men in *Orders*. I speake not of the viciouſneſſe of their life, I am no Iudge of that, I know not that: but they are ſo out of all Order, that they are within rule of no temporall Law, within iuriſdiction of no Ciuill Magiſtrate, no ſecular Iudge. They may kill *Kings*, and yet can be no *Traitors*, they aſſigne their reaſon, *Becauſe they are no Subiects*. He that kills one of them, ſhall be really hang'd; and if one of them kill, hee ſhall be *Metaphorically* hang'd, hee ſhall bee ſuſpended. Wee enioy gratefully, and wee uſe modeſtly the Priuiledges which godly Princes, out of their pietie haue aſſoorded vs, and which their godly Succellours haue giuen vs againe by their gracious continuing of them to vs; but our Profeſſion of it ſelfe, naturally ( though the very nature of it diſpoſe Princes to a gracious diſpoſition to vs ) exempts vs not from the tye of their Lawes. All men are in deed, we are in Deed and in name too, *Men of Orders*; and therefore ought to be moſt ready of all others to obey.

Now, beloued, *Ordo ſemper dicitur ratione principij*: Order alwayes preſumes a head, it al-

Aquin.

wayes implies some by whom wee are to be ordered, and it implies our conformitie to him. Who is that? *God* certainly, without all question, *God*. But betweene *God*, & *Man*, we consider a two-fold *Order*. One, as all creatures depend vpon *God*, as vpon their beginning, for their very *Being*; and so euery creature is wrought vpon immediately by *God*, and whether hee discerne it or no, does obey *Gods* order, that is, that which *God* hath ordained, his purpose, his prouidence is executed vpon him, & accomplished in him. But then the other *Order* is, not as man depends vpon *God*, as vpon his beginning, but as he is to be reduced and brought back to *God*, as to his end: & that is done by meanes in this world. What is that meanes? for those things which wee haue now in consideration, the *Church*. But the body speaks not, the head does. It is the *Head of the Church* that declares to vs those things whereby we are to be ordered.

This the *Royall and religious Head* of these *Churches* within his *Dominions* hath lately had occasion to do. And in doing this, doth he innouate any thing, offer to doe any new thing?

thing? Do we repent that *Canon, & Constitution*, in which at his *Maiesties* first comming we declar'd with so much alacrity, as that it was the second *Canō* we made, *That the King had the same authoritie in causes Ecclesiasticall, that the godly Kings of Iudah, and the Christian Emperors in the primatiue Church had?* Or are we ignorant what those *Kings of Iudah*, and those *Emperors* did? We are not, wee know them well. Take it where the power of the *Empire* may seem somewhat declind in *Charls the great*; we see by those *Capitularies* of his, that remain yet, what *orders* he gaue in such causes; there he saies in his entrance to them, *Nemo presumptuosum dicat*; Let no man call this that I doe an *Usurpation*, to prescribe *Orders* in these cases, *Nam legimus quid Iosias fecerit*, We haue read what *Iosiah* did, and we know that wee haue the same *Authoritie* that *Iosiah* had. But, that *Emperor* consulted with his *Clergie*, before he published those *Orders*. It is true, he sayes he did. But he, from whom we haue receiued these *Orders*, did more then so; His *Maiesty* forbore, til a representation of some inconueniēces by disorderly preaching, was made to him, by those in the highest place

in our *Clergie*, and other graue and reuerend *Prelates* of this *Church*; they presented it to him, and thereupon hee entred into the remedie. But that *Emperour* did but declare things constituted by other Councells before: but yet the giuing the life of execution to those Constitutions in his Dominions, was introductorie, and many of the things themselues were so. Amongst them, his 70. *Capitularie* is appliable to our present case; there hee sayes, *Episcopi videant, That the Bishops take care, that all Preachers preach to the people the Exposition of the Lordes Prayer*: and he enioynes them too, *Ne quid nouum, ne quid non Canonicum*; That no man preach any new opinion of his owne; nay, though it bee the opinion of other learned men in other places, yet if it be *Non Canonicum*, not declared in the *vniersall Church*, not declared in that *Church*, in which he hath his station, he may not preach it to the people: And so he proceeds there to *Catechistical Doctrine*.

That is not new then, which the *Kings of Iudah* did, and which the *Christian Emperours* did. But it is new to vs, if the *Kings* of this kingdome haue not done it. Haue they



they not done it? How little the *Kings* of this kingdome did in *Ecclesiasticall* causes then, when by their conniueance that power was deuold into a ferraine Prelates hand, it is pitie to consider, pitie to remember, pitie to bring into Contemplation; And yet truly euen then our *Kings* did exercise more of that power, then our aduersaries who oppose it, will confesse. But, since the true iurisdiction was vindicated, and reapplyed to the Crowne, in what iust height *Henrie the eight*, and those who gouerned his Sonnes minoritie, *Edward the sixt*, exercised that iurisdiction in *Ecclesiasticall* causes, none, that knowes their Story, knowes not. And, because ordinarily, wee settle our selues best in the Actions, and Precedents of the late *Queene* of blessed and euerlasting memory, I may haue leaue to remember them that know, and to tell them that know not, one act of her power and her wisdom, to this purpose. When some *Articles* concerning the falling away from iustifying grace, and other poynts that beat vpon that haunt, had been ventilated, in Conuenticle, and in Pulpits too, and Preaching on both sides  
past,

past, and that some persons of great place and estimation in our *Church*, together with him who was the greatest of all, amongst our Clergy, had vpon mature deliberation established a resolution what should bee thought, and taught, held and preached in those poynts, and had thereupon sent down that resolution to be published in the Vniuersitie, not vulgarly neither, to the people, but in a Sermon, *Ad Clerum* onely, yet her *Maiestie* being informed thereof, declared her displeasure so, as that, scarce any houres before the Sermon was to haue been, there was a Countermaund, an Inhibition to the Preacher for medling with any of those poynts. Not that her *Maiestie* made her selfe *Iudge of the Doctrines*, but that nothing, not formerly declared to be so, ought to bee declared to be the *Tenet*, and Doctrin of this Church, her *Maiestie* not being acquainted, nor suplicated to giue her gracious allowance for the publication thereof.

His sacred *Maiestie* then, is herein vpon the steps of the *Kings of Iudah*, of the *Christian Emperors*, of the *Kings of England*, of all the *Kings of England*, that embraced the  
Refor-

Reformation, of *Queene Elizabeth* her selfe; and he is vpon *his owne* steps too. For, it is a seditious calumny to apply this which is done now, to any occasion that rises but now : as though the *King* had done this, now, for satisfaction of any persons at this time. For some yeares since, when he was pleased to call the *Heads of Houses* from the Vniuersity, and intimate to them the inconueniences that arose from the Preaching of such men, as were not at all conuersant in the *Fathers*, in the *Schoole*, nor in the *Ecclesiasticall* *Storie*, but had shut vp themselues in a few later *Writers* ; and gaue order to those *Gouernours* for remedy herein, Then he began, then he laid the foundation for that, in which hee hath proceeded thus much further now, to reduce Preaching neerer to the manner of those *Primitive* times, when *God* gaue so euident, and so remarkable blessings to mens Preaching.

Consider more particularly that which he hath done now ; His *Maiestie* hath accompanied his most gracious Letter to the most *Reuerend* *Father* in *God*, my *Lords* *Grace* of *Canterbury*, with certaine *Directions* how

Preachers ought to behaue themselves in the exercise of *that part* of their Ministerie. These being deriued from his *Grace*, in due courtesie to his *reuerend Brethren*, the other *Bishops*, our *worthy Diocesan*, euer vigilant for the Peace and vnitie of the *Church*, gaue a speedy, very speedy intimation thereof, to the *Clergie* of his Iurisdiction; so did others, to whom it appertain'd so to doe in theirs. Since that, his *Maiestie* who alwayes taking good workes in hand, loues to perfect his owne works, hath vouchsafed to giue some *Reasons* of this his proceeding; which being signified by him to whom the *State* and *Church* owes much, *The right Reuerend Father in God, the Bishop of Lincolne, Lord Keeper of the great Seale*, and after by him also, who began at first, his *Maiesties* pleasure appearing thereby, (as he is too *Great*, and too *Good a King* to seeke corners, or disguises, for his actions) that these proceedings should be made publique, I was not willing only, but glad to haue my part therein, that as, in the feare of God, I haue alwaies preached to you the *Gospel of Christ Iesus*, who is the *God* of your *Saluation*; So in the testimony of

of a good Conscience, I might now preach to you, *the Gospel of the Holy ghost*, who is the *God of peace*, of vnitie, and concord.

These *Directions* then, and the *Reasons* of them, by his *Maiesties* particular care, euery man in the Ministry may see & write out, in the seuerall *Registers Offices*, with his owne hand for nothing, and for very little, if hee vse the hand of another. Perchance you haue, at your conuenience, you may see them. When you do, you shall see, That his *Maiesties* generall intention therein is, to put a difference, between graue, and solid, from light and humerous preaching. *Origen* does so, when vpon the *Epistle to the Romanes*, he sayes, *There is a great difference, Inter prædicare, & docere*: A man may teach an Auditory, that is, make them know something that they knew not before, and yet not Preach; for Preaching is to make them knowthings appertaining to their saluation. But when men doe neither, neither Teach, nor Preach, but (as his *Maiestie* obserues the manner to bee) *To soare in prynts & depe, To muster vp their owne Reading, To display their owne Wit, or Ignorance in meddling with Ci-*

will matters, or (as his Maiestie addes) in rude and vndecent reuiling of persons: this is that which hath drawen downe his Maiesties piercing Eye to see it, and his Royall care to correct it. Hee corrects it by *Christs* owne way, *Quid ab initio*, by considering how it was at first: for, (as himselfe to right purpose cites *Tertullian*) *Id verum quod primum*; That is best, which was first. Hee would therefore haue vs conuerlant in *Antiquitie*? For, *Nazianzen* asks that question with some scorne, *Quis est qui veritatis propugnatores, vnius diei spatio, velut e luto statuum fingit*. Can any man hope to make a good Preacher, as soone as a good Picture? In three or foure dayes, or with three or foure Books? His Maiesty therfore cals vs to look, *Quid primum*, what was first in the whole Church? And againe, *Quid primum*, when we receiued the Reformation in this Kingdom, by what meanes, (as his Maiestie expresseth it) *Papistray* was drinen out, and *Puritanisme* kept out, and wee deliuered from the *Superstition* of the *Papist*, and the madnesse of the *Anabaptists*, as before hee expresseth it: and his religious and iudicious eye sees clearly, That  
all

all that Doctrine, which wrought this great cure vpon vs, in the Reformation, is contained in the two *Catechismes*, in the 39. *Articles*, and in the 2. *Bookes of Homilies*. And to these, as to *Heads*, and *Abundaries*, from whence all knowledge necessarie to saluation, may abundantly be deriu'd, hee directs the meditations of Preachers.

Are these new wayes? No way new: for they were our *first way* in receiuing *Christianity*, and our *first way* in receiuing the *Reformation*. Take a short view of them all: as it is in the *Catechismes*, as it is in the *Articles*, as it is in the *Homilies*. First you are called backe to the practise of *Catechising*: Remember what *Catechising* is; it is *Institutio tua voce*. And in the *Primitive Church*, when those persons, who comming from the *Gentiles* to the *Christian Religion*, might haue beene scandalized with the outward Ceremoniall, and Rituall worship of God in the *Church*, (for Ceremonies are stumbling blockes to them who looke vpon them without their Signification, and without the reason of their Institution) to auoyd that daunger, though they were not



Pro. 22. 6

admitted to see the *Sacraments* administred, nor the other Service of God performed in the *Church*, yet in the *Church*, they receiued *Instruction*, *Institution*, by word of mouth, in the fundamentall Articles of the *Christian Religion*, and that was *Catechising*. The *Christians* had it from the beginning, and the *Jewes* had it too: for their word *Chanach*, is of that signification, *Initiare*, to enter. *Traine* up a child in the way he should goe, and when he is olde, hee will not depart from it. *Traine* up, sayes our Translation in the Text; *Catechise*, say our Translators in the Margin, according to the naturall force of the *Hebrew* word. And *Sepher Chinnuch*, which is *Liber Institutionum*, that is, of *Catechisme*, is a Booke well knowne amongst the *Jewes*, euery where, where they are now: Their Institution is their *Catechisme*. And if wee should tell some men, That *Caluins Institutions* were a *Catechisme*, would they not loue *Catechising* the better for that name? And would they not loue it the better, if they gaue me leaue to tell them that of which I had the experience. An Artificer of this Citty brought his Childe to mee, o admire (as truly

truly there was much reason) the capacitie, the memory, especially of the child. It was but a Girle, and not aboue nine yeares of age, her Parents said lesse, some yeares lesse; wee could scarfe propose any Verse of any Booke, or Chapter of the *Bible*, but that that childe would goe forward without Booke. I began to *Catechise* this child; and truly, shee vnderstood nothing of the *Trinitie*, nothing of any of those fundamentall poynts which must saue vs: and the wonder was doubled, how she knew so much, how so little.

The *Primitiue Church* discerned this necessitie of *Catechising*: And therefore they instituted a particular *Office*, a *Calling* in the *Church* of *Catechisers*. Which *Office*, as wee see in Saint *Cyprians* 42. *Epistle*, that great man *Optatus* exercised at *Carthage*, and *Origen* at *Alexandria*. When S. *Augustine* tooke the *Epistle*, and the *Gospell*, and the *Psalme* of the day, for his Text to one Sermon, did he, thinke you, much more then paraphrase, then *Catechise*? When *Athanasius* makes one Sermon, and, God knowes, a very short one too, *Contra omnes Hereses*, To ouertrow  
all

all *Heresies* in one Sermon; did he, think you, any more then propose fundamentall Doctrines, which is truly the way to overthrow all *Heresies*? When Saint *Chrysostom* enters into his Sermon vpon the 3. Chapter to the *Galatians*, with that preparation, *Attendite diligenter, non enim rem vulgarem pollicemur*, Now hearken diligently, sayes he, for it is no ordinary matter that I propose, There he proposes *Catechisticall Doctrine* of faith and works. Come to lower times, when *Chrysologus* makes sixe or seuen Sermons vpon the *Creed*, and not a seuerall Sermon vpon euery seuerall Article, but takes the whole *Creed* for his Text, in euery Sermon, and scarce any of those Sermons a quarter of an houre long, will you not allowe this manner of Preaching to bee *Catechising*? Goe as lowe as can bee gone, to the *Iesuites*; and that great *Catechizer* amongst them, *Cassinus*, sayes, *Nos hoc munus suscipimus*: Wee, wee *Iesuites* make *Catechising* our Profession. I doubt not but they doe recreate themselues sometimes in other matters too, but that they glory in, that they are *Catechizers*. And in that Profession, sayes hee, wee haue

haue Saint Basil, Saint Augustine, Saint Ambrose, Saint Cyrill, in our Societie; and truly as Catechizers, they haue; as State-Friers, as Iesuits, they haue not. And in the first Capacitie they haue him, who is more then all; for as hee sayes rightly, *Ipse Christus Catechista*, Christes owne Preaching was a Catechising. I pray God that Iesuites conclusion of that Epistle of his, be true still; There he sayes, *Sinibilib aliud*, If nothing else, yet this alone should prouoke vs to a greater diligence in Catechising; *Improbis labor, & indefessa cura*, That our Aduersaries, the Protestants doe spend so much time, as he sayes, day and night in catechizing. Now, if it were so then, when he writ, and bee not so still among<sup>st</sup> vs, wee haue intermitted one of our best aduantages: and therefore God hath graciously raised a blessed and a Royall Instrument, to call vs back to that, which aduantaged vs, and so much offended the Enemy. That man may sleepe with a good Conscience, of hauing discharged his dutie in his Ministry, that hath preached in the forenoone, and Catechised after. *Quere*, sayes Tertullian, (and he sayes that with indignation) *an Idolatriam com-*

Mat. 18.3

*mittat, qui de Idolis catechizat* : Will any man doubt, sayes he, whether that man be an Idolatrer, that catechises Children, and Seruants in Idolatry? Will any man doubt, whether hee bee painfull in his Ministerie, that catechises children, and seruant in the sincere Religion of *Christ Iesus*. The *Rom. in Church* hath still made her vse of vs; of our fortunes, when she gouerned here, and of our example, since she did not : They did, as they saw vs doe; And thereupon they came to that order, in the *Councell of Trent*, That *upon Sundayes and Holydayes, they should Preach in the forenoone, and Catechise in the afternoone*; till we did both, they did neither. Except yee become as little Children, yee shall not enter into the *Kingdome of Heauen*; sayes *Christ*. Except yee, yee the people bee content at first to feed on the milke of the Gospell, and not presently to fall to gnawing of bones, of Controuersies, and vnreuealed Misteries, And except yee, the Ministers and Preachers of the Gospell, descend and apply your selues to the Capacitie of little Children, and become as they, and build not your estimation onely vpon the

satisf

satisfaction of the expectation of great and curious Auditories, you stopp theirs, you loose your owne way to the kingdome of Heauen. Not that wee are to shut vp, and determine our selues, in the knowledge of Catechisticall rudiments, but to bee sure to know them first. The *Apostle* puts vs vpon that progresse, *Let vs learne the Principles of the Doctrine of Christ, and goe on to perfection.* Not leaue at them; but yet not leaue them out: endeauour to encrease in knowledge, but first make sure of the foundation. And that increase of knowledge, is royally, and fatherly presented to vs, in that, which is another limne of his *Maiesties directions*, the 39. *Articles*.

Heb. 6.1.

The *Foundation* of necessary knowledge, is in our *Catechismes*; the *Superedification*, the extension in these *Articles*. For they carry the vnderstanding, and the zeale of the ablest Man; high inough, & deepe inough. In the third *Article* there is an *Orthodoxe* assertion of *Christs descent into Hell*; who can go deeper? In the 17. *Article* there is a Modest declaration of the *Doctrine of Predestination*; who can go higher? nei-

ther doe these *Articles* onely build vp *Positive Doctrine*; If the Church had no aduersaries, that were ynough; but they imbrace *Controuersies* too, in poynts that are necessarie. As in the two and twentieth Article of *Purgatorie*, of *Pardons*, of *Images*, of *Inuocations*: and these not in generall onely, but against the *Romish Doctrine* of *Pardons*, of *Images*, of *Inuocation*. And in the eight and twentieth Article against *Transubstantiation*, and in such tearmes, as admit no meeting, no reconciliation; but that it is *repugnant to the plaine wordes of Scripture*, and hath giuen occasion to many *Superstitions*. And in one word, we may see the purpose and scope of these *Articles*, as they were intended against the *Romane Church*, in that *Title* which they had in one Edition (in which though there were some other things, that iustly gaue offence, yet none was giuen nor taken in this) That these *Articles* were conceived and published, to condemne the *Heresies of the Manichees*, of the *Arrians*, of the *Nestorians*, of the *Papistes*, and others. And therefore in these reasons, which his Maiestie hath descended



scended to giue of his *Directions*, himselſe is pleaſed to aſſigne this, *That the people might bee ſeaſoned in all the Heads of the Proteſtant Religion.* Not onely of the *Chriſtian* againſt *Iewes, Turkes, and Infidels*, but of the *Proteſtant* againſt the *Romane Church*.

The *Foundation* is in the *Catechiſme*; the *growth* and *extention* in the *Articles*, and then the *Application* of all to particular *Auditories* in the *Homilies*: which, if his *Maiſtie* had not named, yet had beene impleyed in his recommendation of the *Articles*. For the ſine and thirtieth *Article* appoynts the reading of them: both thoſe, which were publiſhed in the time of *Edward* the ſixth, and thoſe which after. In the firſt Booke, the very firſt *Homilies* are, of the *Sufficiencie of Scriptures*, and of the *abſolute neceſſitie of Reading* them; ſufficiently oppoſed againſt that which hath been ſayd in that *Church*, both of the *impertinencie*, of *Scriptures*, as not *absolutely neceſſarie*, and of the *inſufficiencie* of theſe *Scriptures*, if *Scriptures* were neceſſarie. And in the ſecond Booke, the ſecond *Homily* is againſt

*Idolatrie* ; and so farre against all approaches towards it, by hauing any *Images* in *Churches*, as that perchance Moderat Men, would rather thinke that *Homilie* to seuer in that kind, then suspect the *Homilies* of declination towards *Papistris*. Is it the name of *Homelies* that Scandalizes them? would they haue none? Saint *Cyrills* 30. *Paschall Sermons*, which he preached in so many seuerall *Easter daies*, at his *Arch-bishop-rike of Alexandria*, and his *Christmas dayes Sermons* too, were ordinarily exscrib'd, and rehearsed ouer againe, by the most part of the Clergie of those parts : and in their Mouthes they were but *Homilies*. And *Caluins Homilies vpon Iob* ( as *Beza* in his Preface before them, calls them ) were ordinarily repeated ouer againe in many places of *Fraunce* : and in their mouthes they were but *Homilies*. It is but the name, that scandalizes ; and yet the name of *Homilia* and *Concio*, a *Homily* and a *Sermon*, is all one. And if some of these were spoken, and not reade, and so exhibited in the name of a *Sermon*, they would like them well incugh. Certainly his *Maiestie* mistooke it  
not,

not, that in our *Catechismes*, In our *Articles*, in our *Homilies*, there is inough for *Positive*, inough for *Controuerted Diuinitie* ; For that *Iesuit*, that intended to bring in the whole body of *Controuerted Diuinitie* into his booke, (whom we named before) desired no other Subiect, no other occasion to doe that, but the *Catechisme* of that Church ; neither need any sober Man, that intends to handle *Controuerfies* aske more, or go further.

His *Maieftie* therefore, who as he vnderstands his duty to *God*, so doth he his Subiects duties to him, might iustly thinke, *That these so well grounded Directions, might, (as himfelfe sayes) bee receiu'd vpon implicite obedience.* Yet hee vouchsafes to communicate to all, who desire fatisfaction, the *Reasons* that mou'd him. Some of which I haue related, and all which, all may, when they will see, and haue. Of all which the Summ is, His *Royall* and his *Pastorall* care, that by that *Primitive way of Preaching*, his Subiects might be armed against all kind of *Aduersaries*, in fundamentall truths. And when he takes knowledge, *That some few Church-men, but*  
many

many of the people, haue made sinister constructions of his sincere intentions, As hee is grieved at the heart, (to giue you his owne wordes ) to see euery day so many defections from our religion to Popery and Anabaptisme; So without doubt he is grieved with much bitterness, that any should so peruert his meaning, as to thinke, that these Directions either restrained the Exercise of Preaching, or abated the number of Sermons, or made a breach to Ignorance and Superstition, of which three scandals he hath been pleased to take knowledge. What could any Calumniator, any Libeller on the other side, haue imagin'd more opposit, more contrary to him, then approaches towards Ignorance, or Superstition? Let vs say for him, Can so learned, so abundantly learned a prince be suspected to plot for Ignorance? And let vs blesse God, that we heare him say now, That he doth constantly professe himselfe an open aduersary to the Superstition of the Papist ( without any milder Modification ) and to the madnesse of the Anabaptist: And that the preaching against either of their Doctrines is not only approved, but much commended by his royall Maiestie, if it bee done without rude and indecent reuiling. If hee had

had affected *Ignorance* in himselfe, he would neuer haue read so much; and if he had affected *Ignorance* in vs, hee would neuer haue writ so much, and made vs so much the more learned by his Books. And if hee had had any declination towards *Superstition*, he would not haue gone so much farther, then his rank and qualitie pressed him to doe, in declaring his opinion concerning *Antichrist*, as out of *Zeale*, and *zeale with knowledge* hee hath done. We haue him now, (and long, long, O eternall *God*, continue him to vs,) we haue him now for a father of the Church, a *Foster-father*; such a father as *Constantine*, as *Theodosius* was; our posterity shall haue him for a Father, a *Classique father*; such a father as *Ambrose*, as *Austin* was. And when his works shall stand in the *Libraries* of our Posteritie, amongst the *Fathers*, euen these *Papers*, these *Directions*, & these *Reasons* shalbe pregnant euidences for his cōstant zeale to *Gods* truth, and in the meane time, as arrowes shot in their eyes, that imagine so vaine a thing, as a defection in him, to their superstition. Thus far he is from admitting *Ignorance*, and from *Superstition* thus far, which seems to be one

of their feares. And for the other two, (which concur in one) *That these Directi-  
ons should restrain the Exercise of Preaching, or  
abate the number of Sermons*, his Maiestie hath  
declar'd himselfe to those Reuerend Fathers,  
*To be so far from giuing the least discouragement  
to solid Preaching, or to discreet and religious  
Preachers, or from abating the number of Ser-  
mons, that hee expects at their hands, that this  
should increase their number, by renuing upon e-  
uery Sunday in the afternoon, in all Parish Chur-  
ches throughout the kingdome, that primitive, and  
most profitable exposition of the Catechisme.* So  
that heere is no abating of Sermons, but a  
direction of the Preacher to preach vifefully,  
and to edification.

And therfore, to end all, you, you whom  
God hath made *Starres* in this *Firmament*,  
*Preachers* in this *Church*, deliuer your selues  
from that imputation, *The Starres were not  
pure in his sight*; The Preachers were not obe-  
dient to him in the voice of his *Lieutenant*.  
And you, you who are Gods holy people,  
and zealous of his glory, as you know from  
St. Paul, that *Stars differ from Stars in glory*,  
but all conduce to the benefit of man: So,  
when

Iob 25. 5

Cor. 15

24.

when you see these *Stars*, Preachers to differ in gifts; yet, since all their ends are to aduance your saluation, encourage the *Catechizer*, as well as the curious Preacher. Looke so farre towards your way to Heauen, as to the Firmament, and consider there, that that starre by which wee saile, and make great voyages, is none of the starres of the greatest magnitude, but yet it is none of the least neither, but a middle starre. Those Preachers which must saue your soules, are not ignorant, vnlearned, extemporall men; but they are not ouer curious men neither. Your children are you, and your seruants are you, and you doe not prouide for your saluation, if you prouide not for them, who are so much yours, as that they are you. No man is sau'd as a *good man*, if he be not sau'd as a *good Father*, and as a *good Master* too, if God haue giuen him a family. That so, *Priest* and *people*, the whole Congregation, may by their religious obedience, and fighting in this spirituall warfare in their *Order*, minister occasion of ioy to that heart, which hath beene grieved, in that fulnesse of ioy, Which *Dauid* expresseth. *The King shall reioyce in thy* Psal. 21.



strength, O Lord, and in thy saluation how greatly shall hee reioyce? Thou hast giuen him his hearts desire, and thou hast not withholden the request of his lipps: for the King trusteth in the Lord, and by the mercy of the most High, he shall not bee mooued. And with that Psalm, a Psalm of Confidence in a good King, and a Psalm of Thanksgiuing for that blessing, I desire that this Congregation may be dissolved; for this is all that I intended for the *Explication*, which was our first, and for the *Application*, which was the other part proposed in these wordes.

FINIS.

Feb.  
28  
1911.

